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SELECTED LETTERS FROM SARGONID PERIOD

WITH PHILOLOGICAL NOTES

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS
AND LITERATURE IN CANDIDACY FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF SEMITICS)

BY

ROBERT JAMES GEORGE McKNIGHT

CHICAGO
1909

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TO MY PARENTS

INTRODUCTION

The Letters of the Sargonid Period have contributed much toward the solution of the problems which Assyriology presents. Their importance is attested by the extensive literature that has grown up around them. The most noted Assyriologists have at times turned their attention to this field and they have always found it fruitful. The Letters have added materially to every department of our knowledge of the Orient. They have made a contribution to the geography of the period.[1] They have been of value in determining the names of the various officials and the rank that each one held.[2] They have enriched our collection of proper names.[3] They mark the stage of advancement in the science of medicine.[4] They discover oriental notions of astronomy and astrology. They have given us a clearer understanding of the religion of their time. They reveal the position and power of the priest and the relation which he sustained to the king and to the people. In short, they touch upon almost every phase of human interest, from the minute details of an unimportant business transaction to matters of national or international interest. It is not surprising, therefore, that the Letters should have attracted the attention of scholars in almost every department of Assyriology.

Not least important has been the contribution of the Letters to philology and the consequent enrichment of the vocabulary.[5] The Letters are not written invariably in classic Assyrian. They reflect the dialects and mannerisms of various localities and of various stations in life. Many forms must be accounted "Letter Forms." The problem of the student, therefore, is by no means an easy one.

The difficulties, moreover, are increased by the fact that the Letters are brief. The keyword is often uncertain and at best the correspondence is only one-sided.

[1] Cf. Tofteen. [2] Cf. Godbey. [3] Cf. Horne. [4] Cf. Johnston.
[5] Cf. Delitzsch, Smith, Martin, Behrens, etc.

The problem of the student has, however, been greatly simplified by the labors of Professor R. F. Harper. He has given us the text of the Letters in type. The student is thus enabled to give his undivided attention to the work of translation. The latter part of the *Corpus Epistolarum* is awaited with interest.

In a field that has been so thoroughly worked one can scarcely hope to do more than attempt to solve a few difficulties that have not as yet yielded to treatment. If, in the present advanced state of Assyriology, one is able to suggest the solution of even a single difficulty, he will not have labored in vain.

H. 80, H. 520

Transliteration: (obv.) [1]a-na šarri bêli-ia [2]ardu-ka [M]Nabû-aḫê-erba [3]lû šul-mu a-na šarri [4]bêli-ia [5][il]Nabû [il]Marduk a-na šarri [6]bêli-ia lik-ru-bu [7]ša šarru be-li [8]iš-pur-an-ni [9]ma-a ina ḫa-ra-am-me [10]ina pu-tu-u-a [11]ta-za-az ma-a šum-ma [12]a-bit-ka i-ba-aš-ši [13]ma-a šup-ra [14]a-ki-e ina pu-ut šarri bêli-ia (edge) [16]la az-za-az [17]itti man-ni-im-ma [18]im-ḫur (rev.) [1]e-ni-in-ni [2]ša-ak-na [3]a-na IV arḫi [4]ra-ab-bi ur-ḫi [5]šarru be-li it-tu-ṣi-a [6]a-ki-e [7]la ša-aṭ-ru-ka-ku [8]šarra be-li la a-da-gal [9]a-ta-a bi-id [10]ḫi-ir-ṣi mu-gi-ir-ri [11]ša šarru bêli-ia [12]it-ti-iḳ-u-ni [13]a-ta-a la u-ḫa-aṣ-ṣa-an [14]tu-ra a-na da-ga-li . . . . [15]sarru bêli-ia . . . . [il]Nabû [17] . . . . šarri [18](left edge) bêli-ia lu-ur-ri-ku.

Translation: "The the king, my lord, thy servant, Nabû-aḫê-erba. Greeting to the king, my lord. May Nabu and Marduk be gracious to the king, my lord. Concerning that which the king, my lord, commanded me (saying) 'In my immediate presence (?) before me thou shalt stand. If thou hast information send it.' Since I cannot stand in the presence of the king, my lord, with whomsoever (the king) approves it will be arranged at once. For four months the king has been absent (great is the journey!). Since I have not written thee, I cannot see the king, my lord. As soon as favorable decisions come from the king, my lord, I shall not, indeed, be absent (lit., I shall not conceal myself). Again to see . . . . the king, my lord. . . . . May Nabu (and Marduk) prolong the (days [or life]) of the king, my lord."

This letter is annotated by Behrens[1] who gives a partial translation. The letter presents several difficulties. Obv. 9, ina ḫa-ra-am-me. The meaning of this expression which occurs not infrequently in the Letters has not yet been determined. Aside from S. A. Smith's error in reading a-ra-me-ma for

[1] Thesis, pp. 76, 77.

ḫa-ra-me-ma[1] the first reference to the form was made by Delitzsch[2] where he says:

Das Wort ḫa-ra-me-ma kommt ausser dieser Stelle noch K. 685, d. i. III R, 53, N. 3, Z. 18, vor, doch wage ich keine Erklärung. Immerhin konnte dieser letzteren Stelle entnommen werden, dass ḫa-ra-me-ma sehr wahrscheinlicher Weise nicht zu nišaḳḳi, sondern zu mâr šarri lissi zu ziehen ist. Denn der Context K. 685 lautet: wenn es dem König genehm ist, ina pâni ša ^{al}Aššur šarru lidgul, ḫa-ra-mi-ma šarru bêli ûmu lûkîn.[3]

Behrens (*op. cit.*, p. 76), discussing H. 80, says, "Bedeutung von ḫarammu zur Zeit noch unbekannt." The following are the other passages in which the word occurs in the Harper collection. H. 15 is a letter of Adad-šum-uṣur which is concerned with a ceremony which is to be performed in the evening. The context of ḫaramme is broken, but rev. 3, 4, may be transliterated: ^{3}ḫa-ra-am-me-ma ^{4}lu-te-ru-ub. H. 20 (letter of Marduk-šâkin-šum), obv. 5, ina muḫ dul-li ^{6}ša is-su(?) ḫa-ra-am-me ^{7}a-na šarri bêli-ia aš-pur-an-ni ^{8}mu-uk a-na ši-a-ri ^{9}lu-ṣu-ni li-pu-šu. H. 679 (letter of Ak-kul-la-nu), obv. 7, ^{arab}ḫAiru ûmu XXVII a-ta-mar a-du iš-ka-an-ni ^{8}(ḫa)-ra-me-ma a-na šarri bêli-ia as-sap-ra pi-še-ir-šu. H. 665 (letter of Mardukšâkinšum), obv. 9, ^{il}Bêl u ^{il}Nabû ^{10}kata(?)-šu lu-ba'ia-u ^{11}(is)-su ḫa-ra-am-me . . . . (a)-da-la-aḫ. H. 874, obv. 9, lu-ut(?)-ḳa ḫa-ra-me-ma. H. 503, rev. 10, ga-mir ḫa-ra-ma-ma ina muḫ ^{M}Ašur-ki a-sap-par mu-uk al-ka. H. 604, obv. 1, ... bêli-ia ^{2} . . . . ša šarru be-li ^{3}iš-pu-ra-an-ni ma-a ^{4}ina ḫa-ra-am-me ina pu-tu-u-a ^{5}ta-ti-ti-sa ma-a a-bu-tu ^{6}i-ba-aš-ši ina pi-i-ku-nu ^{7}a-bu-tu la-aš-šu ^{8}ilâni rabûti ša šame irṣitim ^{9}ûmê balâṭi arkûti ^{10}a-na šarri bêli-ia lid-di-nu ^{11}ša šarru ḫa-as-sa-na-ši-ni ^{12}ša ki ma-ṣi ina umê ^{13}an-ni-i-e šarra ^{14}la ni-mu-ru-ni ^{15}ina muḫ-ḫi-šu (rev.) ^{1}ina pu-ut . . . . ^{2}ni-ti-ti-zi . . . . ^{3}iḫ-ḫur e-ni-ni ša en-na ^{4}a-na man-ni i-ba-aš-ši ^{5}ṭâbtu ki ia-ši šarru ^{6}e-pu-uš ša ina pân mâr šarri ^{7}tap-ki-da-an-ni-ma ^{8}um-ma-an-šu a-na-ku-ni ^{9}li-gi-in-nu a-ka-ba-šu-ni ^{10}di-ib-bi am-mu-te damḳûti ^{11}ša šarri

[1] H. 3, obv. 14; cf. *PSBA*, January 1888, p. 165.

[2] H. 3, obv. 14 (K. 492), *BA*, I, p. 630.

[3] Cf. Craig, *AJSL*, X, p. 109.

bêli-ia bêli-ia ilu-ti ši-i [12] . . . . a-na a-ma-ri [13] . . . . pa-a(l). With the exception of H. 80 this letter furnishes the only context to ḫa-ra-am-me which is not seriously affected by *lacunae*. The letter may be translated as follows:[1] "Concerning that about which the king, my lord, wrote to me (saying), 'ina ḫa-ra-am-me, in my presence ye shall stand. Is there any information?[2] From your mouth there is no news.' May the great gods of heaven and earth grant the king, my lord, long life. Since the king thinks on us, who have not seen the king for so many days (lit., how many [days] it is since that day) unto him . . . . in the presence of (the king) we shall stand. Who(?) has received[3] any such favor as the king has done me in that he has ordered me into the presence of the Crown Prince. . . . . " The remainder of the letter is unintelligible on account of the presence of li-gi-nu. Behrens (p. 76), however, has given a plausible translation which is as follows: "den du (O König, zum Mentor) des Kronprinzen bestellt hast, auf dass ich sein Lehrer sei und . . . . zu ihm sprāche (zu liginnu ḳabû vgl. H. 447, obv. 1 ff.). Jene freundlichen Worte des Königs, meines Herrn, eine Gottheit, *die* (muss sie dem König eingegeben haben?) . . . . (den König) . . . . wiederzusehen. . . . . " For other similar forms possibly from the same root, cf. H. 476, obv. 26, ḫa-ra-ma-ma; H. 484, obv. 11, ḫa-ri-ma-ma; H. 503, rev. 11, ḫa-ra-ma-ma; H. 685, obv. 27, ḫa-ra-ma-a-ni.

Rev. 1, e-ni-in-ni = at that time = at once (Muss-Arnolt, *DAL*, p. 71). Behrens (p. 77) reads "unsere Augen." The word for "eyes," however, is not written syllabically in the Letters. Rev. 2, cf. H. 302, obv. 9, ši-kim-ma = ši-kin-ma; cf. also H. 391, obv. 9, ši-ki-in. (rev.) 5, it-tu-ṣi-a, perhaps on a tour of inspection (cf. Clay, *Murašû*, X, p. 22, note). (rev.) 7, ša-aṭ-ru-ka-ku = "written thee" I. 1. Permans. from שטר ; cf., however, Behrens, III. 1. Permans. from תרך. Either form is difficult. Cf. the form found in H. 31, obv. 11 and rev. 3, ša-aṭ-rat. (rev.) 10, hi-ir-ṣi = "decision(?)," root חרץ (?).

[1] Cf., however, Behrens, *op. cit.*, p. 76, notes.

[2] For a-bû-tu = "Mitteilung" cf. Behrens, pp. 77.

[3] On iḫ-ḫur cf. Harper's "Notes," *AJSL*, XIII, p. 210.

(rev.) 10, mu-gi-ir-ri = "favorable(?)," root מגר. Cf. IV R. 59, No. 2, R. 9, = mu-gir-ra. Behrens (p. 77) cites H. 385, rev. 12, ^{iš}mu-gir-ri and H. 620, obv. 7, ^{iš}mu-gir and translates "Wagen (das Laufende)," root גרר. Such a meaning does not harmonize with the context and the absence of the determinative renders "Wagen" at least uncertain.

H. 122, K. 491

Transliteration: (obv.) ^{1}a-na šarri bêli-ia ^{2}ardu-ka ^{M}Gab-bu-ana-Ašur ^{3}tibnu ^{meš}gab-bu ^{4}ina mâti-ia a-na ^{âl}Dur-šarru-ukin ^{5}ša ina [pan-ia] . . . . an-nu-rig^{6} ^{amêl}mu-šar-kis ^{meš}-ni ^{7}i-da-tu-u-a i-du-lu ^{8}tib-nu ^{meš}a-na II ṣabê ^{9}la-aš-šu u-ma-a ^{10}mi-nu ša šarru beli ^{11}i-ḳa-bu-u-ni (reverse not inscribed).

Translation: "To the king, my lord, thy servant, Gabbu-ana-Ašur. All the straw in my country as far as Dur-šarru-ukin. . . . . At once the mušarkisani examined my supplies. There is not (enough) straw for two soldiers. Whatever the king commands (shall be done)."

For first transliteration, cf. R. F. Harper, *Heb.* X, p. 201. Obv., l. 7, i-da-tu-u-a = "forces," "supplies." The wider meaning seems to be demanded by the context. Cf. H. 242, rev. 14; cf. King, *Magic*, p. 11.

L. 6, ^{amêl}mu-šar-kis-^{meš}-ni (cf. H. 127, 132, 153, 190, 326, 344, 630). The root is evidently רכס, but the exact meaning in each particular instance is not easy to determine. The best insight into the standing of this official is afforded by H. 344 (9″) 2, 3 where the ^{amêl}Tik-en-na and the ^{amêl}mu-šar-ki-si^{meš} are placed apparently on an equality. Ll. 7–14, ši-pir-ti $^{amêl\ mât}$tam-tim-u-a a-na ^{amêl}mu-šar-ki-si^{meš} il-tap-ra-u-nu il-ta-su-šu u a-du-u a-na šarri be-li-ia nu-ul-te-bi-il šarru ki-i ša i-li- '-u li-pu-uš. "The men of the seacoast have sent a letter to the ^{amêl}mu-šar-ki-si^{meš}; they read it and now we are sending it to the king, my lord. According as he wishes, so let him do." It would seem from this that the ^{amêl}mu-šar-ki-si^{meš} were either collectors or connected with the department of foreign affairs. This letter has to do with the

lower grade of officers. For ^{amêl}mu-šar-ki-sa-a-ni rabu-[u-ti] cf. Knudtzon, *Assy. Gebete*, p. 226 (108, 6). L. 7, i-du-lu="to go about," "to spy upon," root דול, cf. R. F. Harper, *Heb.*, X, p. 201.

In addition to the meager treatment of the word in the dictionaries cf. Johnston, *AJOS*, XXII, 21–24, where he shows the ^{amêl} da'âle to be "scouts" or "spies" in five Letters (H. 424, 6–9; H. 444, rev. 3–9; H. 148, 3, 4; H. 309, 4–8; H. 52, rev. 2–10).[1] Cf. also R. C. Thompson, *AJSL*, XVIII, p. 163, note on H. 148, daili from dâlu. Cf. IV R. 30, obv. 16, alu ša kima šelab ali šaḳumeš ina muši idul atta. The meaning here is evidently "slink" or "prowl." H. 633, obv. 12, ina ^{âl} Ni-nu-u-a i-du-lu-u-ni; H. 652, rev. 4, ša šarru bêli-ia li-du-lu; H. 118, obv. 9 ff., amêlu ša ina muḫ pi-i ša bêlê-šu i-du-lu-ni, "the man who walks according to command of his lords." Cf. also passage from Asurn. III, 34, ina elippi ša e-pu-šu-ni (elippi ša mašak taḫ-ši-e) ša ina ḫu (pak)-li iš-tu XX, i-du-la-a-ni, cited by R. F. Harper, *Heb.*, XIV, p. 3 (crit. Del. *HWB*, p. 213). Cf. H. 174, obv. 23, i-du-lu šarru be-ili. . . . . Ll. 10, 11, mi-nu ša šarru be-li i-ḳa-bu-u-ni, "whatever the king says. . . . ." This unfinished form of expression is by no means without a parallel in the Letters; cf. H. 440, rev. 2–4, mi-i-nu ša šarru be-li i-ḳa-bu-u-ni; cf. also H. 21, rev. 3–5, mi-i-nu ša šarru be-li i-ḳa-bu-u-ni, liš-pur-u-ni, and H. 246, rev. 15–17, mi-nu ša šarru i-ḳab-bu-u-ni liḳ-bi. In most cases, however, and especially in letters whose tone is in a marked degree servile, the reading furnished by H. 3, rev. 6, 7, is perhaps the most fitting form of conclusion. H. 3, rev. 6, 7, ša šarru bêli iḳ-bu-u-ni ki-i ša ili gam-rat; "what the king, my lord, says is as perfect as (though it were) of a god." For other forms of expression cf. H. 275, rev. 7, a-ki-i ša ile'u, and H. 186, rev. 6, ki-i ša a-bu-tu-u-ni.

H. 152, K. 1101, K. 1221

Transliteration: (obv.) [1]a-na mâr šarri bêli-ia [2]ardu-ka [m]Šarru-nâ'-id [3]mâr [m]Bêl-rim-a-ni [4] ^{amêl}šangû ša bît-

[1] Cf. Godbey, *Officials*, p. 17, for other occurrences.

kid-mu-ri [5] ^{d}Ašur ^{d}Iš-tar [6]a-na mâr šarri bêli-ia [7]lik-ru-bu [8] ^{amêl}Rab-ḳa-ku-lâ-te [9]ša la šarri [10]ša la mâr šarri [11]i-ṣab-ta u-sa-ni-ḳa-a-ni [12]bît abi-ia [13]in-ta-aš-' [14]a-mar ša abu-u-a [15]ṣil-li šarri [16]ik-nu-u-ni (rev.) [1]in-ta-aš-' [2]i-ti-ši [3]I bilta ma-na kas-pi [4]ba-aš-lu [5]XX ma-na kaspi [6]ša a-nu-tu bît [7]na-mu-ra-a-te ša šarri [8]ša ummi šarri [9]i-si-niš i-ti-ši [10]a-kul-lu-u ša abi-ia [11]maḫ-ra-ak [12]ina libbi bît nis-ḫu [13]ka-šu-da-ak [14]mâr šarri lip-ḳi-da [15]ša la šarri [16]ša [la] mâr šarri lu la a-ḳ[a-ab-bi].

Translation: "To the son of the king, my lord, thy servant, Šarru-nâ'id, the son of Bêl-rim-a-ni, the priest of Bît-kidmuri. May Ašur and Ištar to the son of the king, my lord, be gracious. The Rabḳaḳulâte, without the (authority) of either the king or the king's son, has seized and has wronged me. The house of my father he has plundered. As much as my father had acquired by the protection of the king he has plundered, he has taken away. One talent, a mana of fine silver, 20 mana of silver consisting of the vessels of the treasure-house of the king and of the king's mother at the same time he carried away. Am I to be made to share in the misfortune of my father? I have been to the house of records (the Recorder's Office?). Without the (authority) of the king or of the son of the king I cannot say anything."

Obv. l. 8, ^{amêl}Rab-ḳa-ḳu-lâ-te, cf. Godbey, *op. cit.*, p. 11. L. 11, u-sa-ni-ḳa-a-ni, "oppress," II, סנק. L. 13, in-ta-aš-, "plunder," root masâ'u I_2. L. 14, a-mar = am-mar = ammaru "as much as." L. 16, iḳ-nu-u-ni "to acquire," from root קנה. Rev., l. 2, i-ti-ši = it-ti-ši = in-ti-ši = I_2 נשא. L. 9, i-si-niš = išteniš, "at once," "at the same time." L. 10, a-kul-lu-u "misfortune." Martin[1] has given a satisfactory translation of this letter up to this point. Ll. 10–16 of the rev., however, are left untranslated with the remark, "Les dernières lignes de la lettre sont très obscures." Preserving the force of the permansive in mahrak (rev. 11) and taking akullu from אכל$_3$ "to be dark"[2] we may translate "I am made to share in the misfortune of my father," or, as the form a-kul-lu-u would indicate, "Am I to be

[1] *Lettres assyriennes et babyloniennes*, pp. 35, 36.

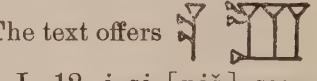
[2] Cf. Muss-Arnolt, *DAL*, p. 35.

made to share . . . . etc?" Cf. *BA*, II, p. 628, S. A. Strong, K. 2401, 21, abnê ak-kul-lu ina muḫ-ḫi-šu-nu a-zu-nu-un. L. 12, bît nisḫu, "house of copies, records." Nisḫu does not occur elsewhere in connection with bît. For treatment of word cf. Meissner, *ZA*, IV, pp. 266, 267 ("Ein Freibrief Nebuchadnezar's II"), I. 43, a-na pi-i ni-is-ḫi ša ṭi-i-ṭi "gemäss des Originals aus Thon gemacht." Cf., however, Meissner, *BA*, II, p. 569. If the ^{amêl}Rab-ḳa-ḳu-lâ-te be regarded as officials then it is possible that Šarru-nâ-'id is begging for access to the records in order to prove his or his father's right to the property that had been taken. Cf. Johns, *Doomsday Book*, p. 60, No. 7, col. iii, and p. 62 and p. 78 where the reading is nis-ḫu=man-ḫu. L. 13, ka-šu-da-ak is a permansive from כשד. The root meaning "arrive" in this form and with libbi bît nis-ḫu would indicate that he had come to the "House of Records" to learn the amount that his father had lost. L. 16, in view of obv. 9, 10, it seems that ša mâr šarri is to be regarded as a scribal error for ša la mâr šarri.

H. 180, K. 573

Transliteration: (obv.) ^{1}a-na sarri be-li-ia ^{2}ardu-ka ^{m}Tâbu-šar-Aššur ^{3}lu šul-mu a-na šarri be-li-ia ^{4}ina muḫ hurâṣi^{meš} ^{5}ša ṣu-pur a-gap-pi ^{6}ša šarru be-li ^{7}iš-pur-an-ni ^{8}aḫ-ti-at ^{9}1/2 ma-na ina ša Bâbili ^{ki}šu-u ^{10}i-ba-ši ḫuraṣa ^{11}ultu lib-bi tám-ru (par-ru?) ^{12}ak-ta-nak i-si-[niš] ^{13}ina muḫ šarri bêli-[ia] ^{14}u-[še-bil] (rev.) ^{1m}Šu- . . . . ^{2}iḳ-ṭe-bi ^{3}ma-a ina 1/2 ma-na ^{4}ša Bâbili ^{5}it-ta-nu-ni.

Translation: "To the king, my lord, thy servant, Tâbušar-Aššur. Greeting to the king, my lord. With respect to the gold for the claws (ornaments) of the arms concerning which the king, my lord, sent unto me; I made an inspection. There is a half mana according to the Babylonian standard. The gold from the vault (?) I sealed up. I shall send it immediately to the king, my lord. ŠU. . . . . has said that he would give me one half mana according to the Babylonian standard."

Obv. 4, ḫuraṣu^{meš} is unusual. Cf. *Tig.*, I, II, 31. L. 5, ṣupur agappi "Claws of arms (or legs) of a chair." There is one other occurrence of ṣupur agappi in the Letters. Cf. H. 271, obv. 7, ina muḫ ṣupur agappi ša šarru bêli iš-pur-an-ni, and for restoration of ṣupur agappi in rev. 6, cf. R. F. Harper, "Assyriological Notes," *AJSL*, XIII, p. 178. Also *Heb.*, X, p. 196. Cf. Muss-Arnolt, *DAL*, p. 886; Hoffmann, *ZA*, XI, p. 235. For "ṣupur = auch die krallenartige Verzierung an Möbeln," cf. Meissner, *SAW*, p. 82; ṣupur is a "nail" or a "claw;" agappu means "wing." Since to speak of the "nail" or "claw" of a "wing" would be manifestly impossible it is evident that either one word or the other must have a meaning that is wider than its primary significance. Meissner has already suggested that ṣupur may refer to the "claw" which serves as the ornament of the arm or leg of a chair or other furniture (cf. ṣupur paššûri). This is evidently the sense in which the word is to be taken with agappu; agappu means wing, it is true, but if it is used of a chair or similar piece of furniture it must have the more general meaning "sides" and perhaps the reference here would be to a chair which was in the process of construction and for which a certain amount of gold was needed in order that the ornameutal "arms" might be furnished with golden "claws." L. 8, aḫ-ti-aṭ, "inspect," I_2 from חאט. See Meissner, *SAW*, p. 35 and cf. H. 114, 17, ni-ḫi-ṭu-u-ni, which Martin translates "nous avons perçu," and Smith (*Ašurbanipal*), "haben gesündigt." Pinches (Notes to Smith's translations) translates "vermissen." Cf. also H. 527, rev. 5, 14, iḫ-ti-ṭu; H. 185, 9, ḫi-i-ṭa, "inspect." L. 11, tám-ru. The text offers  . The meaning "vault" fits the context. L. 12, i-si-[niš] seems to be the most probable restoration. Cf. H. 192, rev. 3, and H. 88, rev. 3, Delitzsch, *BA*, II, p. 36. For is-si-niš cf. H. 196, obv. 11. L. 12, 'ak-ta-nak "I sealed up," root כנך. For חאט followed by כנך cf. H. 114, obv. 17, and rev. 2. Rev., l. 5, it-ta-nu-ni, from נתן. Cf. H. 280, obv. 25, pi-i-šu-nu id-dan-nu-nu. Cf. H. 336, rex. 11, ittadissu for ittadinšu. Cf. H. 755, indunanni; H. 137, rev. 7, intanuu; H. 212, rev.

12, at-ti-din. L. 3: For this use of ina cf. Delitzsch, *Grammar*, p. 335, and cf. use of ana 11/2 ma-na kaspu, Clay, *Murašû*, X, p. 22, No. 12, 4.

H. 221, K. 175

Transliteration: (obv.) [1]a-na [amêl]dupšar mâti bêli-ia [2]ardu-ka[m] Ṭab-ni-i [3]lu šul-mu a-na bêli-ia [4]a-dan-niš [d]Nabû u [d]Marduk [5]a-na bêli-ia lik-ru-bu [6]itti lib-bi-ka ṭâbu [7]a-na [âl]Ninua [8]e-ru-ub [6]pa-ni ša šarri [10]ina šul-me a-mur [11]an-nu-ri [m]Ab-ni-i [12]rab bîri (bîrti) [13]ša [mat âl]Ar-pad-da (rev.) [1]ina pa-an bêli-ia illik-ka [2]bêl ṭa-ab-ti-ia [3]ša a-dan-niš šu-u [4]u pa-liḫ ištu pa-an [5]bêli-ia ina muḫ ṣêne [6]be-li li-ir-ḫi-ṣa-aš-šu [7]u bir-ti êna-šu [8]ma-di-di a-na me-i-ni [9]be-li i-ḫa-si-su [10]amêlu la a-še-ir [11]itti bêl paḫâti be-li [12]lid-bu-ub rab ša bîtâte [13]lil-li-[ka] ḫarran ina šêpâ-[šu] liš-kun.

Translation: "To the secretary of state, my lord, thy servant, Tabni. Hearty greeting to my lord. May Nabû and Marduk to my lord be gracious. It is well with thee (I hope). I have arrived in Nineveh. I saw the face of Nabû and the face of the king in peace. Abni, the commandant of Arpad, will come at once into the presence of my lord. As my benefactor (lit. lord of my good), which indeed he is, and because he holds my lord in high esteem, let my lord intrust him with the sheep and the sight of his eyes will be extended to (his attention will be centered upon) whatever my lord may plan (amêlu la a-še-ir). With the perfect let my lord confer. Let the manager of the houses come and may he set him on his way."

Obv. 6, itti lib-bi-ka ṭâbu, "with thy heart (it is) good." A peculiar form of greeting. One would expect lu ṭâbu, or lu-ṭa-ab-ka. Cf. Delattre, *PSBA*, XXII, p. 293. L. 11, an-nu-ri = an-nu-rig. Cf. H. 703, obv. 8; H. 411, rev. 2; H. 17, obv. 7; H. 92, obv. 11; H. 96, obv. 8. For final word on annuri and annurig, *vid.* Delitzsch, *Lesestücke*, IV, p. 156 *b*. L. 12, rab bîrtu. Cf. Godbey, *op. cit.*, p. 21, and cf. H. 422 obv. 8; from ברה "to see," "inspector," *HWB*, 183. Rev. 2, bêl ṭa-ab-ti-ia, "my benefactor." Meissner in *BA*, II, p. 569, says

"bêl ṭâbti, bedeutet den Empfänger der Wohlthat." But cf. Delitzsch, *BA*, I, p. 623 (H. 2, rev. 16), bêl ṭâbti-ia = "Wohlthäter." Delitzsch is correct. bêl ṭâbti means "lord of good" = "one who bestows good" = "benefactor." So Delattre (*PSBA*, XXIII, p. 356, H. 358, obv. 27, 28), bêl ṭâbti sa an-ni-i = "le roi qui a fait." a-na bêl ṭâbti-šu ṭa-ab-tu = "l'ami qui a rendu le bien." Johnston (Thesis, p. 141) renders amêl bêl ṭâbâti-šu-nu "friends, partisans" (H. 281, obv. 12). The meaning, however, is best determined by the import of expressions in contexts where the ideas are either parallel or antithetical. If bêl ṭâbti-ia means "the one who receives good from me," then bêl limutti-ia must mean "the one who receives evil from me;" bêl iḳḳia must mean "the one whom I oppress" and bêl di-ni-ia must mean "the one whom I judge." But this is precisely what these expressions do not mean, as a reference to *Maqlû*, I, 79–86, will show. bêl iḳḳia means "my oppressor" and bêl di-ni-ia means "my judge" else why should the suppliant pray? Neither does the context of bêl ṭabti in the passage discussed by Meissner afford any support to his translation. On the contrary, obv. 5 (K. 2729, K. 211, Rm. 308) epiš ṭa-ab-ti points to the opposite view. Cf. Syr. ܛܒܬܐ. The suffix -ia is not to be regarded as belonging exclusively to the word to which it may be joined. It modifies the expression. Cf. 124, rev. 3. a-na bît i-si-te-ia "my house on poles." -ia is to be translated with bît. L. 4, for ištu pân with palâḫu cf. *Ašurn.* II, 80, 61–2. *Vid.* also Prince, *JAOS*, XX, p. 10. L. 6, li-ir-ḫi-ṣa-aš-šu "have confidence in," "intrust," from בטח. Cf. Johnston, *JAOS*, XVIII, p. 138 (H. 282, rev. 14). L. 7: for the idiom cf. Johnston, *JAOS*, XVIII, p. 138 (H. 282, rev. 17, 18; cf. also H. 778, obv. 9; H. 205, obv. 13; H. 49, rev. 6. L. 9, i-ḫa-si-šu, "think, think out, plan." L. 10, amêlu la a-še-ir; not an official; a-še-ir is a verb form but with what meaning? L. 14, harrân ina sêpâ-[šu] liš-kun; for the idiom cf. Delitzsch *BA*, I, p. 238 (H. 399, obv. 19, and rev. 1, ḫarrâna ina šepa-[šu] aḫ-ta-kan = "einen Weg mit den Füssen eines andern machen (zurücklegen)." *BA*, I, p. 633; K. 883 (S. A. Strong). L. 13, ḫarrâni(?)^{pl} ina šêpâ-šu-nu iššaka-an. This expression occurs frequently

in the *Late Babylonian Letters* (R. C. Thompson) and is translated "(Speedily) set them on their way." *Vid.* discussion, *LBL*, p. 20, note.

H. 367, 83-1-18, 38

Transliteration: (obv.) [1]a-na šarri bêli-ia [2]ardu-ka [m d]Nergal-šar-an-ni [3]lu-u šul-mu [4]a-na šarri bêli-ia [5d]Nabû u [d]Marduk [6]a-na šarri bêli-ia [7]lik-ru-bu [8]ka-mu-nu-u šu-u [9]ina tar-ba-ṣi ša bît-a-ni [10]ša bît [d]Nabû (rev.) [1]u ḳa-ṭar-ru [2]ina muḫ igari [3]ša a-bu-sa-a-te [4]ḳa-ba-sa-a-te [5]it-ta-mar [6]NAM-BUR-BI-šu-nu [7]i-ba-aš-ši [8]dul-lu i-ba-aš-ši [9m]Adad-šum-uṣur [10]i-ši-'-a-ri i-pa-aš [11]isi-si-niš li-pu-uš.

Translation: "To the king, my lord, thy servant, Nergal-šarrani. Greeting to the king, my lord. May Nabû and Marduk to the king, my lord, be gracious. Cummin (has appeared) in the sheepfold which adjoins (is over against) the temple of Nabû and moisture has made its appearance on the wall of the adjacent cribs. There shall be a purification. The work shall be done. Adadšumuṣur will do it in the morning. He will do this at once."

Obv. 8, ka-mu-nu-u "cummin" (?); Heb. כַּמֹּן; Arabic كَمُّون. Cf. Meissner, *SAW*, p. 47. L. 9, tarbaṣi, "yard," "court," "sheepfold." Cf. MacMillan, "Relig. Texts," *BA*, V, 543; also 90, rev. 6, ina tarbaṣi ša bît ili; cf. *Ham. Code*, XXXVIII, 76, 80, 81, 83, 85. bît-a-ni, "opposite, opening upon or into." Cf. Muss-Arnolt, *DAL*, p. 206. Rev. 1, ḳa-ṭar-ru, "moisture" (?). This word occurs in K. 7749 (Boissier, *Textes relatifs à la divination assyro-babylonienne*, pp. 3–6). While it is impossible, at present, to determine the exact meaning of ḳaṭarru beyond the possibility of a doubt, an examination of the passages in which it is found may serve as a help in arriving at a meaning. In K. 7749 several kinds of ḳaṭarru are mentioned and distinguished on the basis of color (cf. Boissier, pp. 4, 5, ḳaṭar, noir; ḳaṭar, rouge; ḳaṭar, blanc; ḳaṭars, jaunes, verts). Boissier is inclined to regard ḳaṭarru as a species of serpent (cf., however, his note on p. 256: "ḳaṭarru

ne m'est pas clair; rien ne prouve que ce soit le nom d'un animal et il eut mieux valu ne pas registrer ses presages dans la classe de ceux des animaux"). In the light of reference No. 10 (p. 4) [Šumma ḳa]ṭar samu ša miḳtu muni ina bîti amêli ibaši šuâtu kartu illak, the opinion expressed in the note seems to be the correct one. It may, however, be made stronger. The context is concerned with a plant, as the reference to II R. 41, 9, 51 clearly shows (cf. Meissner, *SAW*, p. 59, and King, *Hamm.*, p. 19). The fact that there are several species of the ḳaṭarru and that these different species are distinguished on the basis of color would incline one to the conclusion that ḳaṭarru is a plant and not an animal although this evidence alone would be far from conclusive. But the tenor of the expressions in which this word occurs seems to require the meaning plant. The appearance of the ḳaṭarru was usually a bad omen. If it appeared on the north wall of a house the master of the house would die; if on the east wall, the mistress would die (cf. Boissier, p. 3). The black ḳaṭarru, however, may be a good omen (cf. *op. cit.*, pp. 4, 8, 9). Since the location in which the ḳaṭarru appears is so important in determining the significance of the omen, one would naturally conclude that the reference is not to an animal which might make its appearance at one moment on one wall and a moment later upon the opposite wall, thus rendering the import of its visit uncertain.

Then, again, the fact that in H. 367 ḳaṭarru and kamunu are so closely united must not be overlooked. Boissier (p. 2), in discussing kamunu says (note 8) "kamunu désigne un petit animal." See, however, Brünnow, 599. Cf. Delitzsch, *HWB*, p. 336, and note particularly K. 4183, where the form $^{\text{šam}}$ka-mu-nu is found. kamunu is certainly a plant. The passage which Boissier cites (K. 3953), moreover, yields a better meaning if kamunu be regarded as a plant. Such expressions as šumma kamunu ina ḫurbati innamir ḫurbatu šî utaššab and šumma kamunu ina bîti ašbi innamir bîtu šuâtu innadi seem to imply that if even such vegetation as the kamunu were found in the desert, the desert might in time become fertile while if the same plant appeared in an inhabited house it would serve as an indication that that house was destined to ruin and decay.

Then, again, the appearance of the kamunu and the ḳaṭarru called for the performance of the NAM-BUR-BI. This would indicate that a growth was to be removed. (Cf. Morgenstern, *Doctrine of Sin*, pp. 136, 139.) The evidence warrants the conclusion that ḳaṭarru is a vegetable growth of some kind. The etymology is more difficult. In *CT*, XIX, 4, 28*b* we have UM-DUG-GA = ḳa-ṭar-ru, which leaves us where we began. The Arabic katara means "distil." From this in turn comes قَطِرَان = "pitch"—that which exudes from the pine. The idea is correlative with the development of the Hebrew קטר, "smoke." This is more particularly the smoke of incense which lays emphasis upon the fact that while the object is being consumed an odor is exhaled or steam is given off. The Assyrian ḳuṭru takes its rise from the same root. If ḳaṭarru, then, is, in reality, allied with this root idea which is common to the cognate languages, the natural meaning of ḳaṭarru with igâru would be "moisture," for moisture is about the only substance that could be regarded as exuding from brick. Behrens (*op. cit.*, p. 39, 3) suggests "Schwamm(?)." Such a translation would be entirely proper if the trend of oriental ideas might be regarded as leading from ḳaṭarru, "moisture," to ḳaṭarru, "moss" or some such plant that seems to distil the moisture which is its life. Rev. 2, bît libitti = igâru. Cf. H. 120, rev. 9. L. 4, ḳa-ba-sa-a-te, "adjacent." Cf. H. 165, rev. 5, ḳa-ab-si mâti-šu. H. 175, rev. 4, ḳab-si ^{al}I-du-kin. H. 356, rev. 3, ḳa-ab-si êkalli. H. 211, rev. 9. Cf., however, Behrens (p. 71), ḳabsi = "das Innere." Winckler, *AOF*, II, p. 310, ḳab-si = "Umgebung." L. 6, NAM-BUR-BI-šu-nu; cf. H. 51, obv. 16; cf. R. C. Thompson, *Reports*, XLVII. L. 10, i-ši-'-a-ri = ina šiari = "tomorrow." Cf. H. 33, rev. 2, iš-ši-a-ri; H. 23. rev. 1; H. 406, rev. 4, שׁ֫אר. See Delitzsch, *BA*, I, pp. 219, 220; *BA*, II, p. 24; Craig, *Heb.*, X, p. 110. L. 11, isi-si-niš = išiniš = ištениš = "at the same time." -si is phonetic complement to isi-.

H. 379. 83-1-18, 36

Transliteration: (obv.) [1]a-na šarri bêl-ia [2]ardu-ka [m d]Marduk-šâkin-šum [3]lu-u šul-mu a-dan-niš [4]a-na šarri bêli-

ia [5]dNabû u dMarduk a-na šarri bêli-ia [6]lik-ru-bu ina muḫ ku-zip-pi [7]piṣûti ša be-li iš-pur-an-ni [8]ma-a ki-i ma-ṣi ûmê [9]lu-ki-'-il [10]ûmu XX kamûmu XXI kam [11]II ûmê ma-'-ad [12]šarru lu-ki-'-il [13]ûmu XXII kam [14]ka-ab-li [15]ir-rak-ka-sa (rev.) [1]šarru be-li [2]ki-i ša ka-a-a-ma-nu [3]ina pit-ti li-pu-uš [4]ina muḫ ša-ṭa-a-ri [5]ša šarri be-li-ia [6]mKînu-na'id ki-ma e-ta-mar [7]ina mar-te i-mu-at [8]dBel u dNabû ḳata [9]damḳiš a-na šarri iš-šak-nu [10]ina ti-mali te-gir-tu [11]ina muḫ la da-ga-li [12]as-sa-kan [13]u-ma-a [14]ad-da-laḫ [15]ad-di-riš.

Translation: "To the king, my lord, thy servant, Marduk-šâkinšum. Hearty greeting to the king, my lord. May Nabû and Marduk to the king, my lord, be gracious. With respect to the white garments concerning which the king, my lord, sent unto me: Let him wear them a sufficient length of time. The twentieth and the twenty-first, two days are sufficient. Let the king wear them. On the twenty-second day the king shall gird up his loins. Let the king, my lord, as usual, act at once. With respect to the edict of the king, my lord, Kînuna'id, when he sees it, will die in bitterness (of soul). Bêl and Nabû will direct the hands of the king with favor. Yesterday I made a report about the failure of the observation. I am sadly disturbed."

Marduk-šâkinšum seems to have been an astronomer, a priest and a physician (cf. H. 19, 5; H. 23; H. 24; H. 378; H. 664, 5; H. 663, 5). In his letters, moreover, he seems to combine the functions of his different professions in such a way as to make it impossible to decide from the name of the author what the character of the letter will be. It is impossible to determine whether obv. 6–12 are written in his capacity of a priest or astrologer. Ll. 14, 15, if the translation is a proper one, would indicate that the author as an astrologer (or as a priest) is determining the length of time certain garments are to be worn and the time when the king should act. Obv. 6, ku-zip-pi = "clothes." Cf. Delattre, *PSBA*, XXIII, p. 353, who is followed by Behrens (*op. cit.*, p. 34). Cf. also Winckler, *AOF*, II, p. 12, L. 8, 9, ki-i ma-ṣi ûmê lu-ki-'-il. Behrens translates "Wieviel Tage soll ich (sie) tragen?" Rev. 14, 15, ḳablu irrakkasa is interesting.

Behrens (p. 92) rightly rejects the meaning "battle will be joined." His suggestion, however, that qablu= "Opfer" is not favored by any reference in the Letters. In view of the fact that the preceding context has to do with garments and the context which follows has to do with immediate action, it would seem that the given translation is more probable. Cf. *Babylonian Magic and Sorcery*, p. 170, ḳablu= "waist." irrakkasa is IV, from רכס. Cf. also Knudtzon, *Assyrische Gebete*, p. 315. Rev. 2, ka-a-a-ma-nu="continually"="habitually"="as usual." Cf. H. 110, rev. 8; H. 391, 7. L. 7, i-mu-at "he will die." For hyperbole cf. H. 259, rev. 3, 9, mi-i-tu a-na-ku; Delitzsch, *BA*, I, p. 239. For form cf. H. 109, rev. 18, a-mu(?)-at; H. 525, rev. 11, a-mu-at; H. 756, obv. 5, a-mu-at; cf. also H. 473, rev. 20, i-du-ak; H. 166, rev. 3, du-a-ki; H. 657, rev., i-mu-at. L. 5. ma-ṣu="sufficient." For treatment of maṣu, maṣi, see R. F. Harper, *AJSL*, XIV, p. 16 (1897). From the later volumes the following instances are to be noted. ki ma-ṣi-ni, H. 493, rev. 19; ki ma-ṣi *ibid*, rev., 21; ki ma-ṣi, H. 455, rev. 1; ki ma-aṣ-ṣi H. 580, rev. 9; ki ma-ṣi H. 685, rev. 20. L. 14, ad-da-laḫ ="I am disturbed." Cf. H. 88, rev. 10, ma-a ina muḫ a-bi-te an-ni-te ad-da-la-aḫ a-ta-al-ka, which Delitzsch translates "Auf Grund dieses Bescheides beruhigt(?) bin ich hergekommen." The context, however, calls rather for the meaning "disturbed." Delitzsch himself marks it doubtful. Cf. also H. 852, rev. 10, adi II-šu da-al-ha-ak.

H. 425, BU 91-5-9, 105

Transliteration: (obv.) [1]a-na šarri bêli-ia [2]ardu-ka [m d]Nabû-ram-niše-šu [3]lu-u šul-mu a-na šarri [4]be-li-ia [d]Nabu [d]Marduk [5]a-na šarri lik-ru-bu [6]a-nu-ut ša [m]Umba-ki-di-ni [7]ša [m]Iraš-ši-ilu [8am êl]III ḫu-si [9]ina libbi elippi u-še-ri-du-u-ni [10]ina libbi [al]Su-da-ni-na [11]pi-it-ti li'u [12]e-tán-ru [13]it-taḫ-ru-šu [14]šul-mu a-dan-niš (rev.) [1]me-me-e-ni [2]la ma-aṭ-ṭi.

Translation: "To the king, my lord, thy servant Naburamni-šešu. Greeting to the king, my lord. May Nabû and Marduk be gracious to the king. The goods from Umbakidini, which Ibaššilu,

the third officer, brought down by boat into the city of Sudanina, as soon as they examined the bill (tablet), they received. Everything was in good condition. Nothing was missing."

Obv. 6, a-nu-ut, cf. R. F. Harper, *Heb.*, X, p. 198, and *AJSL*, XIV, p. 179. L. 9, u-še-ri-du-u-ni, cf. H. 89, obv. 8, elippu ši-i ia-a-tu ^{amêl}abarakku kaspu ina libbi u-si-ri-da= "that ship of mine in which the grand vizier brought down money." L. 11, pi-it-ti for ina pi-it-ti. L. 12, e-tán-ru (for

=tán, cf. Sarg. Cyl. 57, ^{arab}ṣi-i-tán)=e-tam-ru=IV$_2$ of אמר. Cf. H. 818, 9; H. 141, rev. 5; cf. King, *Magic*, p. 47. L. 13, it-taḫ-ru-šu="received," I$_2$ from מחר. Cf. Ašurn. II, 88 at-ta-ḫar(var) at-taḫ-ra; cf. H. 167, 11, a-ta-ḫa-ar. Rev. 2, ma-aṭ-ṭi="to be lacking"="missing" from מטה.

H. 586, K. 1102

Transliteration: (obv.) [1]a-na šarri bêli-ia [2]ardu-ka^m [Aṛad-^{d}-Na-na-a] [3]lu-u šul-mu a-na šarri bêli-ia [4]šul-mu a-na pi-kit-te [5]^{d}Ištar par-ṣi [6]ša šarru bêli iš-pur-an-ni [7]ma-a ina kit-ti-ka [8]šup-ra ki-e-tu [9]itti šarri bêli-ia [10]a-da-bu-ub ṣa-ra-ḫu [11]ša ḳaḳḳad-šu [12]ida-šu [13]šêpa-su (rev.) [1]i-ṣar-ḫu-u-ni [2]ultu pa-an šinne-šu [3]šinne-šu a-na u-ṣi-e [4]ultu pa-an šu-u [6]it-ta-aṣ-riḫ [6]bi-ta-nu-uš-šu [7]u-sa-pi-il u-ma-a [8]šul-mu a-dan-niš [9]. . . .

Translation: "To the king, my lord, thy servant, Arad-Nana. Greeting to the king, my lord. Greeting to the appointed of Ištar. Concerning the command which the king, my lord, sent unto me, saying, Send me thy true diagnosis (lit., write me thy truth). The truth to the king, my lord, I shall speak. The pain with which his head, his sides, and his feet are inflamed, is from his teeth. His teeth must come out. On account of them he is inflamed. In his house he is brought low. Now may it be well. . . . . " (last line is erased).

The nature of the letter suggests the restoration Arad-Nana, cf. H. 391; H. 108, 109, 110, 111, 392, 393, 719; or Adad-šuma-uṣur, cf. H. 12. L. 4, a-na pi-kit-te ff., cf. Behrens, p. 82;

cf. Godbey, Thesis, p. 6. L. 7, kit-ti-ka="in thy truth." Cf. H. 17, 8; H. 43, rev. 27; H. 118, rev. 2. L. 10, ṣa-ra-ḫu="inflamation." The context calls for a wider or rather a technical meaning of צרח. See rev. 1. L. 2, ultu pa-an="on account of." L. 3, šinne, cf. H. 109, rev. 2, Letter of Arad-Nana. L. 3, u-ṣi-e=uṣ-ṣi-e=II, inf. of יצא (lit. "are to go forth, are to come out, must come out"). The form is irregular but the demands of the context cannot be satisfied in any other way. For a-na cf. use in H. 406, rev. 3, ṭa-ba-a-na e-pa-a-ši. See Prince, *JAOS*, XVIII, 357. L. 5, it-ta-aṣ-riḫ is a IV_2 form from צרח. L. 6, bi-ta-nu-uš-šu="his palace." Cf. Asarh. V, 32. L. 7, u-sa-pi-il=uštapil=II_2 from שפר.

BOOKS AND JOURNALS QUOTED

Behrens, Thesis.
Godbey, *Officials of Sargonid Period.*
Johnston, Thesis.
PSBA = Proceedings of the Society of Biblical Archaeology.
BA = Beiträge zur Assyriologie.
AJSL = American Journal of Semitic Languages.
DAL = Dictionary of the Assyrian Language (Muss-Arnolt).
Murašû (Clay).
Heb. = Hebraica.
Magic = Babylonian Magic and Sorcery (King).
Assyrische Gebete (Knudtzon).
JAOS = Journal American Oriental Society.
ZA = Zeitschrift für Assyriologie.
Doomsday Book (Johns).
SAW = Supplement (Meissner).
Lettres Assyriennes et Babyloniennes (Martin).
Assyrische Grammatik (Delitzsch), 2te Auflage.
Lesestücke (Delitzsch).
HWB = Handwörterbuch (Delitzsch).
LBL = Late Babylonian Letters (Thompson).
Ḫamm. Code = Ḫammurabi Code.
Religious Texts, MacMillan.
Ḫamm.= Ḫammurabi (King).
AOF = Altorientalische Forschungen.
Reports = Report Tablets (Thompson).
Brünnow, *A Classified List.*

VITA

I, Robert James George McKnight, was born at Slippery Rock, Pa., July 9, 1878. I attended the public schools of Beaver Falls, Pa. After two years in the preparatory department, I entered Geneva College and graduated in 1896, having completed the classical course. From 1896 until 1899 I attended the Reformed Presbyterian Seminary in Allegheny, Pa. The following year was spent in Princeton, where I did graduate work in Hebrew and Greek. From Princeton I received the degree of Bachelor of Divinity. I continued my graduate work in Semitics and the Classics in Johns Hopkins University during 1901–2.

For two years I was Principal of Mercer Academy and School of Music, Mercer, Pa. I was ordained to the ministry of the Reformed Presbyterian Church of North America on May 25, 1903, at Middletown, Pa. The summer of 1903 was spent in Columbia University in the study of modern languages. In 1904 I resumed my graduate work in Semitics in the University of Leipzig, remaining there for two semesters.

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In acknowledging my gratitude to all my teachers, I wish to make special mention of Professors D. B. Willson, R. J. George, William Henry Green, George T. Purves, Paul Haupt, and Heinrich Zimmern.

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